/331 cont./

291 extends from the chest to about the knees, is held by a band around the hips, but is measured so closely and fits so tightly that at every step the leg stands out at the side fold. /332/

294 These garments, if simple pieces of cloth may be called such,
248 are made by the Jívaros from home-grown cotton and are all dyed
386 the same dark-brown. The fabric is very firm and tight; the
236 value of a piece is great, since it takes a woman a long time
302 to make one with the primitive weaving apparatus. The very
531 vain Indians make up for the lack of clothing by painting themselves. The face is decorated with diagonal lines, often with indentations, in red and black colors, chest and lower body with black designs, usually rectangles or simple lines. Occasionally one finds a band provided with continuous decorations and extending diagonally across the chest, the making of which,
302 seemingly laborious, is done in the simplest manner. For it
531 one uses a wooden cylinder two and a half inches long and half an
413 inch thick, on which the design is deeply carved. The depressions are filled with a dye mixed with bird fat, and the cylinder
[386 is then rolled over the naked body, under firm pressure with the
[237 hand. The designs on the body, the execution of which requires a longer time, are put on with a plant juice which gradu-
[531 ally becomes black; the color lasts for eight to ten days and
[824 resists even energetic attempts to wash it off. On the other
[386 hand, the red lines must be renewed constantly, and for this purpose every Indian carries with him a small box with dye and
[412] the proper brushes in a nicely plaited bag. In the same bag a comb elegantly put together out of long spines and a small
[422] piece of mirror are never lacking. Mirrors, along with iron implements, are the most valuable property. If one presents an Indian with a mirror, no matter how small, he will immediately break it in order to distribute the pieces among his
301 wives or give them to his acquaintances. Men as well as women
304 usually wear one or more little rods of cane in the pierced earlobes, and the women, moreover, wear under the lower lip, in an opening which looks like a needle hole, a toothpick-like peg (tucun) projecting horizontally, for which sewing needles are preferably used.

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412 and lose their handles, they are relegated to purely culinary tasks. The steel blades are so highly valued, however, that they continue to be used even when worn down to mere stubs. Such stubs are broken into small triangular pieces and then used as knives for whittling blowgun darts and for performing other small cutting jobs. Wooden objects made with the
322 machete are characteristically simple but well made, although
532 a few carved embellishments resembling reptile heads may be seen as the handles of stools and mortar boards, and as the tips of house posts and the prows of dugout canoes.

321 The machete is the basic tool used in manufacturing ob-
[534] jects from bone and the shells of large land snails, the latter material being utilized primarily for women's dance belt rattles. Bone work is limited to making needles from monkey
[413] leg bones and carving gunpowder containers of cows' horns
[415] traded from the frontier Jívaro.
[389]

412 Non-ferrous cutting tools are nowadays only rarely em-
[844] ployed. A sharp-edged strip of bamboo is used to cut the umbilicus of a new-born infant; and sometimes a hardwood
[244] weed-cutting "machete" is used in garden work when there is no steel one available. Otherwise steel tools dominate the processing of materials.

413 The tip of a machete or machete fragment serves as a
[294] boring tool, awls being unknown. Men sew the fringes of garments and make knotless netting bags with the aid of mon-
[415] key bone needles. A few possess large steel needles for the same purposes. Women use bone or steel needles, or a frag-
[291] ment of a blowgun dart, to pin their dresses (*taracī*) over
[294] one shoulder (see Plate 4).

415 Wooden mortar boards and pestles are utilized in mashing
[252] the fruit of the chonta palm to prepare a special beer, to mash peanuts, and to crush a mixture of salt and hot pepper (see
[273] Plate 7). The same wooden board is used with a crude rocker-
[235]

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to the task. A man normally takes pride in his ability as a weaver, as evidenced by this yarn-spinning song:

> For me it is very easy
> To spin yarn,
> For I am a man-spider.
> I am a man-spider.
> Therefore I am adept.
>
> My hand is like the hand
> Of a spider.
> Because of this
> I make the spindle hum.

Men spin yarn from home-grown cotton and dye it by dipping it into vegetal solutions. Special clay is sometimes rubbed into wet yarn to produce dark shades. European dyes still are unknown. Cotton kilts (*itipī*) of a standard size and decoration are woven on a backstrap loom. Women's dresses (*taračī*) are made by sewing two such cotton kilts together.

The home-woven kilts and dresses are the most common type of daily dress. Both men's kilts and women's dresses are simply pieces of cloth wrapped around the body and held together by a string or belt. The men's kilt is typically held in place by a bark string, while the women's dress is fastened over the right shoulder, and a string or home-woven cotton belt keeps it closed. Both garments are made of heavily woven cloth highly resistant to tearing, and capable of enduring daily wear for about four years.

While home-woven garments constitute the daily garb, the wearing of machine-woven trade clothing or cloth is reserved for visiting and receiving visitors. At such times, men who have trade shirts put them on, and men who possess two